



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

MISSIONARY INTELLIGENCE.

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SOUTH SEAS.

LEEWARD ISLANDS.

Extract of a Letter from J. Williams, dated Borabora, 19th August 1828; addressed to the Foreign Secretary.

REV. AND DEAR SIR,

My small vessel having just returned from her voyage to the Harvey Islands, I hasten to give you the interesting news she has brought. She touched first at Rarotonga, where she landed all Mr. Pitman's goods, and supplies for both Mr. Buzacott and Mr. Pitman. The King, also, and his party landed in health, laden with the presents he had received from Raiatea, Huahine, &c. &c., amidst the joyful acclamations of his subjects, who even wept for joy to see him return. Not being able to visit any other islands, except Rarotonga and Aitutaki, when I was down, and there being no vessel to go round, Mr. Platt and myself determined to send one deacon from the church of Tahaa, and another from that of Borabora, to see all their brethren at the out-stations. However, when the vessel touched at the latter place, the deacon who was appointed did not feel disposed to make the voyage; and as, in the absence of Mr. Platt to Tahiti, no other person was substituted, so the one from Tahaa alone went to visit the out-stations of our three churches.

After leaving Rarotonga (having landed the goods, supplies, &c., as already mentioned) they steered for Aitutaki, with the intention of carrying the people of Manuae back to their own island. But, as I do not remember having mentioned in any former letter the particulars of that island, I hasten to give you a brief account of it.

Description of Manuae, &c.

Manuae is what is called in English the Harvey Islands. They are two small low islands, about 50 miles S. E. by E. of Aitutaki. The Gospel was introduced there by some Rurutuans and an American sailor, who had been down to Rimatara from Rurutu, and in returning got drifted off. After being three weeks at sea they were thrown, at midnight, on the reef at Manuae. Here they found no more than six

grown people, three men and three women, as the natives had destroyed themselves by frequent wars. The young people and the children amounted to thirty persons altogether.—The Rurutuans and William Breton, the American sailor, staid twelve months with them, induced them to embrace Christianity, erected a chapel in the Island, and taught the people to read and pray. After this they built a canoe, in which they came down to Aitutaki. The two teachers at that station then fitted out two large canoes to fetch all the natives of Manuae. One of these canoes arrived safely at the former island, and brought all its inhabitants to Aitutaki; but the other upset, and after being eight or ten days at sea, and losing ten people, returned with the emaciated and miserable remains of her poor suffering crew.

When I was at Aitutaki, I found the people of Manuae anxiously wishing to return to their own miserable island. They pressed me much to carry them back, but I could not do it, as our vessel was so leaky; but promised them that on my return to Raiatea I would send my small vessel down, and she would carry them all back, with a teacher for them, from Aitutaki. They had put to sea in their ill-constructed canoes three times before I arrived, and had the narrowest escape for their lives. The last time I strictly charged them not to put to sea, as they would be sure to be lost. Consequently the vessel went with the full intention of carrying them back; but their obstinacy had prevailed over my remonstrances, and, against the teachers' opposition, they were gone to sea. Three or four of them had reached Atui, having missed their own island, and all the Aitutakians who conveyed them are lost.

State of Aitutaki.

The teachers were well, and the work going on prosperously. They have succeeded in breaking up all the large canoes, and insist that the people build no more canoes except such as are necessary for the purposes of fishing, &c. They have written, informing me that they have procured a good quantity of sinnet for their subscriptions to the Society, and rope to pay for their books, beside the hogs already subscribed. The lathe I made them is actively employed in turning useful articles. The congregation wrote a letter to the church at Raiatea, pressing them to diligence, as their eyes were directed to them from whom they received the Gospel.

I have not time to say much about my own stations, Raiatea and Tahaa; they are hold-

ing on well at present. I beseech an interest in your prayers, and

I remain, &c.,
J. WILLIAMS.

EAST INDIES.

*Extract of a Letter from the Rev. W. Howell,
Missionary at Cuddapah, dated 10th April
1828.*

A Brahmin Convert baptized.

It is with much pleasure I have to bring to the notice of the Directors a Brahmin convert, about thirty years of age, belonging to a place called Mudaka Seerah, in the Bellary Zillah. He came here in September last to get instructed in the Christian faith, and, upon inquiring into the circumstances of his former life, he gave the following account.

He said that his father led an ascetic life, had renounced idolatry and caste, and had instructed him in the mystic tenets of that sect to which he himself belonged, and on the death of his father he also became a Sennassi, and travelled to various sacred places of the Hindoos, and, after having spent many years in search of truth, returned to his native place disappointed. The late Mr. Gosling (Assistant Collector,) a pious gentleman, had come to his village in 1822, and put into his hand the Teloogoo Scriptures, and, soon after this, he got the Canarese Scriptures also from a Native who had visited the Humpee festival. He read these books with great attention; but, wishing to be better informed and instructed, he proceeded to Bellary, having heard of the brethren there, and remained in the mission about a month, where he was induced to relinquish his Sennassi habits, by cutting off his beard, which was grown a cubit in length. His quitting Bellary was chiefly owing to persecution, carried on in a secret way by some respectable Natives, who had before reverenced him, but now, being deceived, were determined to be revenged on him. On hearing of Cuddapah, and feeling anxious to learn the way of the Lord more perfectly, he thought proper and preferable to come and settle here, that he might quietly enjoy the privileges of a preached Gospel.

I have taken this man under my protection, and, from the frequent conversations I have had with him, I find he had read the book that is so much admired by the heathen, called Tut-wum, which relates to the metaphysics; and this he is able to repeat with great fluency, so as to excite the admiration of the ignorant.—He is also very expert in performing some mystic feats (by keeping in the breath, closing the eyes, ears, &c.) to the astonishment of the people, who are made to believe there is a great merit in these performances, and by means of which his character, as to sanctity, has been estimated. He is now so far enlightened by the reading of the sacred Scriptures, and the preaching of the Gospel, as to acknowledge the folly of these things to the heathen when they converse with him upon those matters.—He has read all our tracts, and committed to memory, lately, the Assembly's Catechism, from which he has received a correct view of all the doctrines of the Christian religion.

With a view of rendering him useful to this mission, I placed him under my Moonshee for further instruction, and he has made considerable improvement in reading, writing, and arithmetic for the last six months, so as to be able to conduct the duties of the Christian school, in which he is now employed. It gives me pleasure to inform you, that I recently baptized him, after having evidence of his sincerity in the faith of the Gospel. He has also been admitted into communion. While a Sennassi he used (from pride of heart) to call himself Veerat, which means "Supreme Being," but the Gospel has humbled his spirit, and he now submits to be called Veerapah. 2 Cor. x. 4, 5.

Rev. Mr. Anderson.—At a meeting in Boston, on account of the Swiss Missionaries, Rev. Rufus Anderson, who had arrived the previous evening, after an absence of about one year, on business relating to missions, stated, "that during his journey of nine thousand miles, he had experienced but two days illness, and met with no accident which deserved a mention in that assembly. He had visited the Mediterranean, five of the Ionian islands, Malta, and various portions of Greece; and in whatever region he had travelled, he had met with a kind reception. It was not necessary for him, he said, to inquire the cause, but the fact was, that wherever he was known to be an American, he was treated with marked respect by men of all classes and distinctions. He had been introduced to men high in civil office, and to numerous ecclesiastics of respectability; and in all places, he had found it his best passport to have it announced that he was an American."

From the Missionary Herald.

AMERICAN BOARD OF FOREIGN MISSIONS.

"The ultimate object of all the operations of the Board in this country, is to raise funds for the support of missions abroad. In order to accomplish this end most effectually, Agents are employed, Associations and Auxiliaries are formed, and various publications circulated."

The total amount of receipts during the year ending Sept. 1st, 1829, was £106,923 26. Of this sum £94,370 90 were received indonations; £62,036 94 of which came through Auxiliaries organized on the plan recommended by the Board. The remainder is from legacies, interest on funded property, and other sources.

"The expenditures of the Board during the same period amounted to £92,533 13. The debt of the Board, which, on the first of Sept. 1828, was £22,179 71, has during the last year been reduced to £7,784 53. The expenses of the printing establishment at Malta, amounting the last year to £3,114 83, are paid from a fund specially devoted to that object by the donors. Besides what has just been mentioned as received and expended, several public spirited individuals make annual payments to furnish the means of supporting the officers of the Board; which payments are not publicly acknowledged, either in the Missionary Herald, or in any other manner. Numerous and valuable donations in articles of clothing, &c. are made every year by friends of missions in different parts of the country, and are published in the monthly lists of donations. Their value cannot be ascertained with ex-

actness; but the amount during the last year is estimated to exceed \$6,000."

Associations and Auxiliaries.

The plan of organizing the friends of missions into Associations and Auxiliaries, recommended and explained in the Missionary Herald for Nov. 1823, has been considerably advanced during the last year. At the beginning of the year 1828, the number of Associations organized on this plan was 1,471, and the number of Auxiliaries 69. Since that time 132 Associations and five Auxiliaries have been formed. The following is a tabular view of the Associations and Auxiliaries in the different states.

	Associations		Total Auxiliaries.	
	Gent.	Lad.	Asso.	ties.
Maine,	63	45	108	6
New Hampshire,	92	86	178	7
Vermont,	91	83	174	8
Massachusetts,	222	209	431	16
Rhode Island,		1	1	
Connecticut,	151	152	303	16
New York,	96	26	122	5
New Jersey,	36	17	53	4
Pennsylvania,	69	18	87	6
Maryland,	3		3	
District of Columbia,	5		5	1
Virginia,	10	4	14	1
Ohio,	81	35	116	3
North Carolina,		1	1	
South Carolina,	3	2	5	1
Georgia,	1	1	2	
	923	680	1603	74

Those Associations which have collectors from the gentlemen and ladies, but the other officers of which are gentlemen, are included among the Gentlemen's Associations. The whole number of Associations, as nearly as can be ascertained, is 1,603, organized into 74 Auxiliaries. From these Auxiliaries \$62,036.94 have been paid into the treasury of the Board. Numerous other societies exist in different parts of the country, all or part of whose contributions are also paid to the Board.

This plan of organization has been very cordially approved by the friends of missions, and the receipts from this source are every year increasing. It is a part of the plan, that a Deputation from the Board should attend the annual meeting of every Auxiliary, and that a deputation from each Auxiliary should attend the meetings of every Association embraced in it. Many Auxiliaries during the last year have carried this into effect. It is highly important that it should be done in all cases.

Agencies.

Agents are employed for a limited time, as they can be obtained and circumstances demand. In addition to forming more than 130 new Associations during the last year, a large number of those, which were formed at an early period, have been visited. These visits from Agents have been found greatly to increase the remittances from the Associations.

The Board are particularly desirous of availing themselves of the services of missionaries,

who are called by providential circumstances to leave their fields of labor abroad, and return to their native country. The Rev. Messrs. Temple and Ely have, therefore, been employed as far as practicable, in visiting churches in different parts of the country during the last year.

In addition to the Agents mentioned above, many gentlemen, clergymen and laymen, have, on being applied to by the Prudential Committee, acted as Deputations from the Board in attending the annual meetings of Auxiliaries.—These gentlemen have rendered very important aid to the Committee; and though many of them were occupied two or three weeks, they performed these services gratuitously. A Deputation has been present at the meetings of the several Auxiliaries as far as practicable.

Publications.

Publications similar to those mentioned in the survey of last year, have been continued. The number of copies of different works which have been printed, and, to a great extent circulated, gratuitously or by sale, during the last year, is as follows:—

Missionary Herald, vol. xxv.	13,500
Annual Report, [19th,]	2,500
Missionary Papers,	18,000

Of the Missionary Papers there are twelve numbers on important topics pertaining to missions. They are distributed principally among the contributors to the Associations.

The Board also publish and circulate the sermon preached at their annual meeting.

Summary.

The following summary includes the missionaries who are now on the way to their respective fields of labor, though their names are not mentioned in connexion with any station. Those only are called *Catechists*, who are licensed by some ecclesiastical body, and those only are called *Native Assistants*, who are immediately connected with the mission families:

<i>Stations,</i>	44
<i>Missionary Laborers from this country:</i>	

Ordained Missionaries,	46
Licensed Preachers,	5
Catechists,	3

Other Missionary { Men,	47
Assistants, } Women,	124-171-225

<i>Native Assistants,</i>	41
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Besides these, there are native teachers of free schools in Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first taught and all of whom are superintended in their labors, by the missionaries,—amounting to about 600

<i>Native Members of the Church:</i>	
India,	102
Western Asia,	4
Sandwich Islands,	108
North American Indians,	556-770
Increase during the year,	247

<i>Learners in the Schools:</i>	
India,	5,545
Sandwich Islands,	45,000
North American Indians,	1,034-51,579
Of these there are in the boarding schools about	910
Increase during the year,	18,660

Printing Presses:—

Bombay,	2
Ceylon,	1
Malta,	2
Sandwich Islands,	2—7

These presses have printed, or are in readiness for printing, in nine different languages.— During the last year, 175,000 pages have been printed in the Cherokee language, and 172,000 in the Choctaw, at the expense of the Board, though not at its presses. Nearly that amount has been printed in the Seneca language. The whole amount printed during the past year cannot be stated exactly, but by the best estimate which circumstances permit, the number of copies of different works printed, cannot vary much from 200,000, and the number of pages 7,000,000; making the whole amount printed for the missions of the Board since their establishment, not less than 700,000 copies, and 27,000,000 pages.

Miscellaneous Intelligence.**"ONE SHALL BE TAKEN AND THE OTHER LEFT."**

[Furnished for the Pastor's Journal by a Clergyman.]

Massachusetts, 1829.

In the year 1819, I was called, in the course of my pastoral duty, to the dying bed of a female whose life had been an almost uninterrupted scene of affliction, and who had attained an eminence in piety such as it has rarely been my privilege to witness in any of the walks of life. She was the wife of a man of originally an indolent disposition, and in the progress of his life, of extremely dissipated habits: but by her industry she obtained, during her health, a comfortable support for her family, and did all in her power to train them up in the nurture and admonition of the Lord. I saw her for the first time on her sick bed, entirely deprived of her sight, with an emaciated frame, lying in a cabin half open to the winds and storms, with no other comforts around her, than such as were provided by the charity of her neighbors. Indeed it has rarely, if ever, fallen to my lot to witness a case of greater apparent external suffering. But amidst all these trials, her heart was fixed, trusting in the Lord. She would speak of the goodness of God in a manner which indicated a soul overflowing with the warmest gratitude. Of her own unworthiness she had a most impressive and humiliating sense, and was sensible that the only plea she could make, was, "God be merciful to me a sinner." The Lord Jesus Christ was manifestly all her salvation and all her desire. In him and in him only she found righteousness and strength, and desired that he might have all the glory of her salvation.— Never can I forget the almost unearthly spectacle, when on that bed of death, and without the common comforts of a dying bed, she rolled her sightless eye-balls, as if in ecstasy at the name of Jesus, commanding herself and her husband and children, and all around her, to his forgiving mercy and renewing grace: and when I called, and heard that her spirit had taken its flight, I could hardly suppress an emotion of joy; feeling fully assured that she

who had so long and in so unusual a degree, been sowing here in tears, had begun to reap a rich and everlasting harvest of glory.

The profligate and wretched husband of this devoted woman attended public worship on the next Sabbath after he followed her remains to the grave, and agreeably to usage, requested the prayers of the congregation that his affliction might be the means of his spiritual benefit. But it was with him, no doubt, as with many others, a mere matter of form: for I am not aware that from that day onward, he ever visited the sanctuary on the Sabbath. After dragging out a miserable existence for nearly ten years, with a frame well nigh consumed by habitual intoxication, an object of loathing to every human being whom he met, he was seized since the commencement of the present year, with a violent disease, which, owing to the inroads which intemperance had made upon his constitution, it was found impossible to arrest. To the question "what were his views and feelings in the prospect of eternity," he replied that he had a hope. I asked him what it could be founded upon? Oh, said he, "*my good works!*" I then endeavored to convince him that he had been one of the chief of sinners; and that even if he had been much less guilty, there could be no hope for him except through the atonement of Jesus Christ: but though I endeavored repeatedly, and with the utmost plainness, to present before him the gospel plan of salvation, he seemed incapable of understanding any thing in respect to it; nor did he manifest, to my knowledge, a single emotion of terror or anxiety in the prospect of his approaching change. And thus he died, a victim to a beastly habit, and yet hoping for heaven on the ground of his own good works!

I attended the funeral of this wretched man, and when I reached the grave which was open to receive his remains, I was not a little impressed by observing by the side of it the grave of his wife, that devoted disciple of Christ, whose remains I had seen deposited ten years before: and my thoughts instantly began to linger on the fearful contrast between the character and destiny of these two individuals, who had been united in the most endearing of human relations. The one had lived a life of most exemplary and devoted piety: had renounced her own righteousness as a ground of hope, and rested entirely on the righteousness of her Redeemer; had been sustained by a strong principle of faith in the severest trials, and had died rejoicing in that unseen Saviour, whom having not seen she loved. The other, by yielding himself to a habit of illness and intemperance, had become a miserable vagabond; the object of pity or contempt with all who knew him; a rare proficient in iniquity, and yet flattering himself that his own good works would save him. The one, though scarcely known beyond the neighborhood in which she lived, was beloved and venerated there, because she was known to be a pattern of true excellence; and when she was carried to the grave, there were expressions of hearty mourning; and to this day, those who were once her neighbors delighted to cherish her memory, and to speak of her almost unexam-

pled faith and devotion. Over the remains of the other, not a tear was shed; and the sentiment which forced itself upon the mind, when the clods were heard falling upon his coffin, was, that as he had lived to benefit nobody, so no one could lament his death. But the most fearful part of the contrast, as it presented itself to my mind, yet remains. I thought how the one had gone to mingle with angels and the spirits of the just, and to celebrate the immortal song with the ransomed of the Lord for ever, while the other had entered on a career of suffering which shall know no mitigation and no end. I thought how in the judgment the one would stand acquitted, glorified, and rejoicing in the benedictions of her Saviour; and how the other would stand in speechless confusion to hear the sentence that doomed him to everlasting burnings. I shuddered at the recollection that this eternal separation was between a husband and a wife!

THE HOPE THAT IS AS THE SPIDER'S WEB.

[Furnished for the Pastor's Journal by a Clergyman.]

About ten years ago, soon after taking charge of a congregation in New-England, I became acquainted with an aged man, one of my parishioners, who had for many years been a member of the church, and had been considered as sustaining a fair Christian character.—He was entirely regular in his external deportment, constant in his attendance on religious ordinances, and withal, as it would seem, a diligent reader of the Holy Scriptures. Shortly after my acquaintance with him commenced, I was not a little surprised to find him disposed to indulge in cavils concerning some of the doctrines of the Bible. This led me to a close conversation with him in respect to his religious belief; in the course of which he honestly confessed that it seemed to him there were many contradictions and absurdities in the Bible; that the doctrines of atonement and justification by faith, he did not and could not believe; that he rejected the doctrine of a divine influence, because it made God a hard master; that if he was ever saved, he expected to plead his own righteousness as the ground of his justification, and did not expect any favor through a mediator. In short, without calling himself a deist, he avowed most of the principles of deism, and in no respect rose above a Socinian. After this, as I lived in his immediate neighborhood, my intercourse with him was frequent, and I rarely conversed with him, but that his peculiar religious views were in some way or other the topic of conversation. The sentiment on which he seemed to dwell with more complacency than any other was, that he had lived a uniformly blameless life, and had done nothing for which a just God could condemn him. But there was so much of a caviling spirit apparent in his conversation, and such an entire absence of a humble and teachable temper, that, after a while, I declined, so far as I could, conversing with him on these subjects; being fully convinced, that so long as he retained that state of mind, there was no prospect of my doing him any good.—At length he was laid suddenly on a sick bed, and to all

human appearance, his case, after a short time, became nearly desperate. I visited him in the hope of finding his delusions were broken up; but instead of that, he seemed, if possible, more firmly entrenched in his system of error than he had ever done before; though there was still, as there always had been, an apparent restlessness, which led me to doubt the entire honesty of his convictions. I prayed at his bedside, and came away with a truly fearful presentiment respecting his condition. A day or two elapsed, and he sent an urgent request that I would repeat my visit. I found him exceedingly reduced by the power of his disease, insomuch that he was at first scarcely able to articulate a word. I inquired of him in respect to his views of his condition and prospects, and he gave me an answer which was consistent only with the creed of an infidel, and which indicated that no favorable change had taken place in his feelings. I paused for a moment, and just as I was about to resume the conversation, he seemed suddenly to gather fresh strength, and bursting into a profusion of tears, exclaimed, "Oh, why am I doing this? I have sent for you for a very different purpose. I feel now that I am a miserable sinner; and I desire that you will take me in the arms of faith, and carry me to the cross of Calvary, and set me down beneath the droppings of atoning blood, and beseech that dying Saviour to have mercy upon me." He continued to talk in this strain till he was nearly exhausted. I prayed with him, and endeavored, agreeably to his request, to commend him to the compassion and forgiveness of that Saviour, whom he had so long, even while wearing the garb of a disciple, insolently rejected. He was, for the time, completely melted and overpowered, and I could not but hope that in his old age, and perhaps on the bed of death, he might be made a monument of that distinguished grace, which he had so often, in my hearing, made the subject of contemptuous cavils. I saw him again shortly after, when there was more hope of his recovery, and I perceived at once, indications of a distressing change in the state of his mind. He had completely got back to his old ground, was restored to his former good opinion of himself, and seemed to realize as little as I had ever known him, the value of a mediator.—When I reminded him of the feelings which he had expressed to me, when he supposed himself at the gates of eternity, he replied that he had indeed some such feelings then, but that they were only momentary, and there was little importance to be attached to any thing that might be said by a person in such circumstances. He regained his health, and continued as before, for several months, when he had another attack of disease, which proved to be his last. Then again I visited him repeatedly, but could never succeed, even for a moment, in directing his eye towards the cross. He uniformly persisted in saying that he had done nobody any hurt, and that he expected to be finally acquitted on the ground of what he had himself done, and not on the ground of what another had done for him. I had seen the blasphemer and the profligate die, but never witnessed a dying scene that made me shud-

der more than that of this aged, self-righteous professor of religion.

**BRIEF DELINEATION
OF THE LIFE AND FUNCTIONS OF SCRIPTURAL
FAITH.**

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Faith is the first, or vital principle of the spiritual life of the believer. It is the parent stock of all vitality in religion, and is altogether a different thing from mere belief; for a man may have a general belief of what is contained in the Bible, and at the same time not have his heart rightly affected with the important truths contained therein. True faith is generated by the spirit of God; and, while it lays the soul low in the dust of self-abasement, it apprehends and embraces the atonement, firmly grasps the imputed righteousness of Christ, and constantly lives upon the revealed will of God. It is a grafting into Christ, according to that beautiful simile, John xv. 1, 2, 5; and is the commencement of a new life in the soul, whereby the believer is made a new creature in Christ Jesus, and has imparted to him the true properties of spiritual life and action: hence believers are addressed in the word of God as those who are capable of performing the duties of the Christian life, and which are considered the proper fruits of a living faith. A new-born infant brings into life with it the power of action, so that in natural things we can act or refrain from acting at pleasure. And the spiritual life is analogous. The progressive growth of the work of grace in the heart of a believer is taken for granted:—hence St. Paul speaks of “babes in Christ” who have “need of milk,” and of those who are of “full age,” and are capable of digesting “strong meat,” “who by reason of use have their senses exercised to discern both good and evil.” And as in the rational, so in the vegetable kingdom: according to the constituted order of things which it hath pleased God to ordain, “the earth bringeth forth fruit of herself,” and this is manifest in the endless variety of its productions, from the germ of spring to the fruit of autumn. So is the kingdom of grace, as explained in several beautiful parables of our Lord. And although there are several texts of Scripture which assert the utter impotency of the Christian’s own strength, to warn us of self-confidence, yet it is quite as absurd for a child of God to say he cannot do any thing of himself in the way of spiritual exercise, as it is for a man, who has the proper use of his limbs, to assert that he cannot walk except God enables him. This is according to the cant of some noisy professors, who, it is much to be feared, adopt this mode of speech to excuse their want of conformity to the requirements of the Christian profession; but the sincere and humble disciple of Jesus should be careful to avoid putting so unwarrantable a construction on the language of Scripture.

Faith is a progressive principle: fixing its eye on eternal invisible realities, it is ever drawing the soul from earth to heaven, and striving to

bring it into an entire conformity to the mind and will of Christ; takes holy delight in the sacred Scriptures, and reads and hears the word as the word of God, and not as the word of man; comes to a throne of grace with humble and filial confidence as to a father; sustains the mind in the darkest seasons; maintains the arduous conflict with the world, the flesh, and the devil; looking to Jesus for those promised supplies of grace and strength which shall ensure the victory, and never ceases the warfare till its wrestlings are crowned with glory.

R. H.

15th Sept. 1829.

UNION OF THREE DENOMINATIONS.

The first week in January, 1830, witnesses the singular fact, that a Congregational, a Methodist, and a Baptist Printing Office, each issuing a weekly news-paper, are all snugly established in one building in the centre of the Capital of New-England; No. 127, Washington-street. They commence their labors, in the House they occupy, about the same time, and on the most friendly terms. None of them have altered their opinions, as to their denominational peculiarities; nor do they conceive it to be necessary, or essential, to the purposes of friendly intercourse. Each, no doubt, will occasionally advocate his individual theories, by the arguments which may appear logical, or at least plausible. But it is to be hoped that it will always be done in the moderation of the gospel, and with the meekness and gentleness of Christ. The titles of the news-papers published from this stand, are—*The Boston Recorder*—*The New-England Herald*—and, *The Christian Watchman*. The Recorder first entered the premises; and the Watchman takes a pleasure this day, in acknowledging the facilities afforded in neighborly kindnesses on its entrance.

It is devoutly hoped, that the united influence, which the three papers may exert, in favor of genuine, experimental, and practical religion will have a salutary aspect on the best interests of true Christianity.—*Christian Watchman*.

VISIT TO GREECE.

At the Monthly Concert in Park Street Church, Boston, on Monday evening, the Rev. Mr. Anderson gave a very lucid and instructive account of his late tour in Greece. Such an account, with the principal information which he collected, will be given to the public in due time; in expectation of which we shall not repeat the particulars which we heard at the Concert. We shall only state a very few of the results of his inquiries.

Education.—Greece has always had its schools. For a long period, they have been miserably degraded. They have been taught by ignorant priests; and the only school books in them have been a psalter, a book of prayer, and a very small spelling book, all in ancient Greek, which is not now the common language of the people. Hence the old schools are held in low estimation, although they excite some desire for knowledge. Since the revolution, Lancasterian schools have been introduced,

twenty-five of which are already supported by the people; and an ardent desire for good schools and books is prevalent. Colocotroni said, "The Allies have given the Greeks liberty; I now hope the Americans will give them knowledge." Capodistrias, the President, is a man of enlarged and liberal views on the subject. He would, if it were in his power, immediately establish a hundred and fifty Lancastrian schools; and has given it in writing that the scriptures shall form one of the books for schools throughout all Greece. This can be easily done; for it has always been the practice and is therefore expected. The pure word of God, thus imprinted on the minds of the youthful population, will be incalculably useful. Individuals in many places are making noble efforts for the promotion of knowledge. Mr. Anderson saw laid in one place the foundation of a house for a female school, which was about to be erected through the efforts of a Greek lady, and which was probably the first house for female education ever set up in all Greece. There is every encouragement for entering into this inviting field, and the Prudential Committee have resolved to obey the call. They have already resolved to publish a system of school books adapted to the wants of the people.

Religion.—The points in which the Greeks agree with us in religious views, are more numerous than has been supposed, and their points of agreement with the Catholics fewer. Still they are ignorant and superstitious. They have no notion of spiritual regeneration, and place their religion in rites and ceremonies.—They intercede for the dead; pray much to saints, and more to the Virgin Mary than to God; have numerous pictures in their churches, which they regard as the Romanists do their images; and make the Sabbath a day of amusement. Such a Sabbath as we enjoy in New-England the speaker did not witness, from the time he left the wharf in Boston till he returned. The clergy are more moral than those of the Romish church; but they seldom preach, and read an unmeaning service in an unknown tongue. Still, there is one very important distinction between the Catholics and Greeks. The former have no access to the scriptures; the use of them is every where enjoined upon the latter, and they expect their light from that fountain. Mr. A. did not meet with a single ecclesiastic, who objected to the free use of the holy Bible. What an opportunity is thus presented, to pour the light of heaven on hundreds of thousands of immortal minds.

The Rev. Mr. Temple is to leave on his return to the Mediterranean in the course of the present month, accompanied by two others. It is expected that one of these will go with Mr. Smith to the Morea; and the other with Mr. Bird to his former station at Beyroot. Mr. Goodell will remain for the present at Malta, to superintend the printing of the scriptures; and Mr. Temple will also conduct the printing of the series of school books at that place.

[*Bost. Rec.*]

ORDINATION AT CAMBRIDGE.

The ordination of the Rev. Mr. Adams, as colleague pastor with the Rev. Dr. Holmes, over

the First Church in Cambridge, and minister of the Shepard Society, took place on Thursday, 17th ult. The large and commodious Baptist church (obligingly offered for the occasion) was filled with an attentive audience. There was great appropriateness and fervor in the prayers, and aptitude, plainness, and seriousness in the charge, address, and welcome given to the brother in the right hand of fellowship.

The sermon by Professor Stuart, was from 1 Cor. i. 23, 24: "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." It was indeed a solemn discourse. Professor Stuart reasoned in the good old fashioned way—a way which, it is to be feared, we are a little too far departing from. He brought Scripture to support Scripture, till, from materials out of the Bible, he built up a wall round about the scorner, the doubter, the cold unbeliever, which left no way of escape but by desperately breaking down what was brought from the very word of God himself. Some perhaps were made angry: for we all know that there are those to whom there is no mode of presenting the truth without calling up anger; yet many more must have been troubled in their thoughts, it may be, not in vain.

We were struck with the deep seriousness, sincerity, and conviction of the truth, which seemed to pervade all who took part in the doings of the day. It was as if each one of them could have said, "I know in whom I have believed." There was on this occasion, as there has been of late on all like occasions, a manifestation of the moral and intellectual characters of those who have come out boldly on their Master's side. He helps them, and so long as they acknowledge their need of him, he will help them, now that they have rid themselves of the entanglements of timid accommodation to sceptical hearers, and have cast off the thrall-dom of fear. Yes, the servants of Christ are growing stronger; seriousness is spreading itself through the numbers of the faithful; and here and there the spirit is quick in the churches of our God. We have much to hope. Hope! it is more than hope—it is faith—it is a spirit that, trusting in God, already beholds the glory at hand.

After the regular business of the council was finished, a subscription paper was opened on behalf of the church and new society, and liberally filled.—*Bost. Rec.*

Most unneighborly.—In the town of West Fairlee, Vt. in a part of the town overburdened with apples, two young men from another town have set up a distillery, for making cider-brandy. The building, which takes its station at a respectful distance from the road, and modestly, half conceals itself behind a hill, may be twenty feet square, or thereabouts. But such is the state of society, that, it is said, it cost the enterprising proprietors two days' travel, to find hands to put up the frame; and in seven weeks from the completion of their works, they were able to procure only three barrels of cider for distillation. What an infringement of liberty of conscience and tipplers rights!

JOURNAL OF HEALTH.

We have before spoken of the design and excellence of this Journal—the following notice is from the Western Monthly Review, Cincinnati, Ohio.

We have seen some numbers of this periodical. The writing is generally chaste, simple, intelligible, perspicuous. Of all our earthly physical interests, it touches infinitely the most important. The maxims of wisdom and experience treasured on the subject, and imparted in words, which he who runs may read and understand.—There is no family in the Union, that would not be benefitted many times the price of this publication, by reading, and perceiving its contents.

We are clear, that, as far as it goes, we have read no similar work, so calculated to subserve the interests and well-being of the community, in relation to health, in an equal degree, and we wish that the prudence and good sense of the community, may accord to this work a liberal patronage.

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, JANUARY 16, 1830.

A meeting of our citizens, in accordance with previous notice, was convened on the subject of the Cherokees on Friday evening of last week, after our paper had gone to press. The Hon. Simeon Baldwin was called to the chair, and Dr. A. J. Munson appointed Secretary. The rights of the Cherokee Indians were maintained, and the obligations of the United States to protect them in those rights asserted, in successive addresses from the Hon. David Daggett, Rev. L. Bacon, Profs. Silliman and Goodrich, and Mr. D. Gould. A Memorial was also presented, a copy of which, signed by the Chairman and attested by the Secretary, was voted to be transmitted to the Representatives of this State in Congress,—the original to be deposited with the City Clerk and lodged on file.

MEETING AT HARTFORD IN BEHALF OF THE INDIANS.

We perceive, by Hartford papers, that a very large and respectable meeting was convened in that city, on the 7th inst., to adopt measures for addressing Congress in behalf of the Indians. Hon. Nathaniel Terry, Mayor of the City, was called to the chair—Seth Terry, and Jonathan Edwards, Esqrs. Secretaries. The subject was fully discussed by several gentlemen of the city, and the resolutions adopted which are subjoined. A Committee was also appointed to draft a Memorial to Congress and present the same to the citizens of Hartford for signatures.

RESOLUTIONS.

Resolved, That the American Indians, now living upon lands derived from their ancestors, and never alienated nor surrendered by them, have a perfect right to the undisturbed possessions thereof.

Resolved, That those tribes or nations of Indians, which have remained upon their own soil, and under their own form of government, have a perfect right to retain or vary their form of government at their own pleasure.

Resolved, That these rights of soil and sovereignty, in themselves inseparable, are inherent in the Indians, and have been repeatedly guaranteed to them by treaties with the United States.

Resolved, That the State of Georgia, by her public acts, has acquiesced in the treaties made between the

United States and the Indian nations living within the limits of that State.

Resolved, That, if the United States cannot maintain their treaties with the Southern tribes of Indians, to protect them from the usurpation of Georgia and Alabama, they have not the power, if they have the disposition, to protect them in any other situation to which they may be removed.

Voted, That Jonathan W. Edwards, Seth Terry, and Samuel H. Huntington, Esqrs., be a committee to frame and present to the citizens of Hartford, for their signatures, a Memorial to Congress, containing the spirit of the foregoing Resolutions; and that the proceedings of the meeting be signed by its Chairman and Secretaries, and published.

NATHANIEL TERRY, *Chairman,*
SETH TERRY, } *Secretaries.*
JONATHAN EDWARDS, }

TEMPERATE CHURCHES.

As much as to say that there are *intemperate ones!* Would, alas! that the phrase were a solecism, and that the imputation could be repelled as a slander. But it is so far from being the case, that it is matter of rejoicing to be able to record the fact that one or two Churches have become temperance societies. The condition of the question has now become such that not to act decidedly and unequivocally for temperance, is decidedly to oppose;—the friends and foes of the cause have already defiled to the right and left, so that not to be for, is to be against us. But this negative opposition is not the only sin that lies at the door of the Church. There is still a positive opposition in some members of churches. A stubborn indifference and stupor to the subject, which arises from an illiberal adherence, in some cases, to old ways of thinking and acting—from an indifference to the effects of their example on others—a neglect of giving the subject their candid, careful and prayerful attention—while in others that frailty which is the parent of all our short-comings, prevents them from sacrificing self-interest, and self-indulgence to their sober convictions. Sooner or later, however, they have got to yield. The time must come ere long—it is fast coming—when the “moderate use” of *intoxicating drinks* will be a stigma from which the professed Christian will shrink.—when the tables shall be overturned, and its buyers and sellers whipt out of the temple.

We are led to these remarks by the following very excellent resolutions of the church in Lyme. The church in Hadlyme too is a temperance society, and perhaps there are others; tho' we remember of hearing of no others. What prevents every church from adopting these resolutions? There is no longer any wavering with rational and candid men as to the necessity of reform;—the question with each one is, henceforth, whether he has moral fortitude, and religious principle enough, to do what he *knows* to be his duty. If the question is reduced to such a posture, how ought the Church of Christ to act?

At a meeting of the Congregational Church in the first Ecclesiastical Society of Lyme, holden on the first day of January, 1830:—

Resolved, That we as a Church, regard with strong interest, and high hopes, the extraordinary progress which the cause of Temperance is now making

throughout our country—indicating, as we think, the blessing of Divine Providence on Societies formed on the principle of *entire abstinence*, from the use of distilled spirits as a drink.

Resolved, That ardent spirits is opposed to the spirit of the Gospel we profess—that even the “moderate use” of it, tends to impair the strength and purity of religious affections, and exposes to the dangers of a powerful temptation; and when practised by the professed Christian, presents a pernicious example to the world, and brings reproach and injury on the Church.

Resolved, That it is the peculiar and solemn duty of the Church of Christ, by the force and purity of its example and precept, to regulate and enlighten public opinion and manners; and moreover to take the lead in every plan formed for promoting the present and everlasting welfare of our fellow beings:—And therefore in view of the foregoing considerations,

Resolved, That we as a Church, feel ourselves required by the spirit of the Gospel, to abstain entirely from the use of ardent spirits, except in case of *bodily hurt or sickness*: and that such abstinence be with this Church, an invariable condition of membership.

Voted, That the foregoing Resolutions be entered on the records of this Church.

Lyme, Jan. 1, 1830.

[Conn. Obs.

AMERICAN TEMPERANCE SOCIETY.

A notice of the third anniversary of the national Temperance Society, held in New York, on Wednesday the 30th ult., was contained in our last, with a few minutes of the meeting, copied from the N. Y. Observer. Our readers will be impatient for a more extended account of the success of this grand and imposing enterprise. As we have not yet been favored with the Report, we copy from the same source the following abstract of its contents.

There was never before such a project undertaken by such means, and never before were such triumphs effected in so short a time over sin and indulgence, by a simple appeal to the conscience and common sense of a people. It is but a commencement, it is true, compared to that which remains to be done; but it is proof positive that that may be accomplished which has been begun. Let the success of the effort thus far be, to Christians and philanthropists, a monument of what may be done *by trying*; and be lifted up like the serpent in the wilderness, for the cure of that trembling sort of benevolence which wastes itself in doubts and forebodings. If, under the blessing of God, the concerted efforts of a few individuals may go forth and contend successfully with an insidious and deep-rooted vice—a vice that has an advocate in the passions and appetites of men—that had fortified itself behind their habits and practices—that had held in its spell talents, industry, virtue, and even piety, until they had become blind to its deformity;—if, we say, such an enemy can be made head against by such efforts, and in so short a time, what may not be done? What good purpose should not be attempted? Who shall say, whenever Christians hereafter promptly step forth to assert the truth and denounce vice, to vindicate purity of morals in whatever form it is assailed, and to persuade their fellow citizens to ‘fear God and work righteousness,’ that the scales of error will not, as in this case, fall suddenly from their eyes? They may seldom promise themselves such a reward as awaits the success of this mighty effort. Add to the wealth of the nation the reclaimed industry of its drunkards—to its health, the vigor and lengthened years of temperate habits—take away from the workshop, the

counting-house, the study, and the domestic hearth, the setters of a heated brain and an upbraiding conscience—and bid a political economist to compute the gain. This however, is but a paltry, *worldly* computation. Says a writer in England, whose letter is contained in our columns, “If the population of the United States become generally a sober, moral, and religious people, there is no foreseeing the height, to which its national prosperity may attain. Much as this is to be desired, it is comparatively as the dust of the balance, compared with the lead it will be enabled to take, in promoting the cause of the Redeemer throughout the world—the only important object of attainment, *when viewed in the light of eternity*.”

Abstract of the Third Annual Report.

Press.—The Journal of Humanity, a weekly paper, devoted to the objects of the Society, was commenced in May last, and has already a large list of subscribers in almost every state and territory in the Union.

Agencies of the Society.—In addition to Mr. Hewit, whose high qualifications and untiring zeal are well known, the Rev. Dr. Edwards has been employed as a General Agent of the Society, and has labored in this capacity in different parts of New England. Ten other gentlemen have also been employed in temporary agencies, in fields of limited extent, four of them for states and six for counties. The General Agents and the editor of the Journal of Humanity are the only persons now in the employment of the Society, the other agents having been recalled for want of funds.

Agencies of Auxiliaries.—The Auxiliary Society of Connecticut have had in active service their Secretary, the Rev. Mr. Marsh, and several other agents have been employed in that state by County Societies. The Auxiliary of New York has employed, with much success, the Rev. Daniel C. Axtell, and their Executive Committee have undertaken to form a Temperance Society in every county and town in the state. In Pennsylvania, Virginia, Georgia, Alabama, and other states, agents of local societies have also been at work; and many others could have been employed to good effect by the Parent Society, if their funds had permitted. The public are now awake, and prepared to attend to the subject. “The thirst for information,” say the committee, “has not been surpassed by that shown on any subject which has ever come before the American public.”

Progress of the Reformation.—Last year there were only 4 State Societies; now there are 11, and arrangements are in progress for forming 3 more. Last year the Report recorded only 222 County and Town Societies; now there are more than 1,000, which are distributed as follows:

Maine	62	Pennsylvania	53	Alabama	3
New Hampshire	46	Delaware	1	Ohio	30
Vermont	56	Maryland	6	Kentucky	9
Massachusetts	169	Virginia	52	Tennessee	5
Rhode Island	3	N. Carolina	15	Mississippi	4
Connecticut	133	S. Carolina	10	Illinois	1
New York	300	Georgia	14	Missouri	1
New Jersey	21			Michigan	3

There are doubtless some others not included in this list, and unknown to the Committee.

Extent of the Reformation.—The number of persons in the United States pledged to entire abstinence cannot be accurately ascertained, but is supposed to be about 100,000. The societies are composed of persons of all ages and conditions, and of both sexes; but in every part of the country, young men are in the front rank in this good cause.

Incorporated companies, agricultural societies, agents, contractors, farmers, master-workmen in various trades, have in great numbers refused to furnish ardent spirits to laborers. More than 40 vessels have been sent on voyages unprovided with intoxicating liquors. Thousands of families have banished it from their side-boards and closets. Academical students, tawyeas, clergymen, legislators, judges, &c. have very extensively enrolled their names in support of the good cause.

The Contrast.—“Four years ago,” say the committee,

"considerate and discerning men, looking at the widespread evils of intemperance, and conscious of the terrible momentum with which our country was moving directly towards destruction, were almost ready to take up the fearful conclusion 'there is no hope.' Tendencies, influences, habits, private pecuniary interest, unbelief of danger, recklessness of the frightful future—every thing—seemed to unite to make probability almost certainty that our nation must be consumed with this 'wickedness which burneth as the fire.' Now, thousands of minds are awake to the subject, and as many hands are promoting the reformation. It has broken forth in the east, west, north, and south. Distinctions of party, name, geographical section, interest, and religious denomination seem laid aside in acting on the subject. Books, temperance papers, tracts, sermons and handbills, are in urgent demand, and changes for good follow the use of these means, with a promptitude and completeness truly remarkable. The sentiment expressed by a gentleman in North Carolina is manifestly the sentiment of multitudes in all parts of the land: 'We have found the club of Hercules, with which, under the blessing of heaven, this destroying serpent, intemperance, is to be overcome.'

Entire abstinence the only correct principle.—The following case is one of a great number which illustrate the truth that entire abstinence is the only correct principle. "We had a society formed in this town in 1823," says a correspondent in the state of New York, "for the suppression of intemperance. For the sake of extensive co-operation, our pledge was, *to be circumspect in the use of ardent spirits*. About 40 became members. In this form, our Society had little or no influence, and after a trial of three months to no effect, this half-way policy was given up, and a society formed on the principle of entire abstinence, with only ten members. We then experienced more opposition from the professed friends of temperance than from drunkards; and it was a considerable time before any additional members could be persuaded to join us. We, however, kept up our little meetings with all the dignity and formality of a body corporate, and we have succeeded in the work. Our society has now 130 members within a population of 75 families, and that too in a place where intemperance had prevailed to an alarming degree. In no place has temperance received a more violent opposition, and in no place gained a more signal victory.

No stimulating substitute necessary.—While these changes of habit are adopted, little care is manifested for the invention of substitutes for spirituous liquors. Water is felt to be the most simple, pleasant, healthful and beautiful of all beverages. "The thoroughness of the change in the feelings of the *temperance denomination*," say the committee, "is indicated in the jealousy felt respecting every thing which would foster a taste for strong drink, and this jealousy is an important guard against relapses to dangerous habits."

Every man can do something.—Temperance men, though insulated in some portions of our country, still exert an important influence in many cases. A gentleman in Virginia, finding it impossible to form a large society, writes that he had resolved to declare himself a member of the American Society, and had discontinued and entirely renounced the custom of giving or receiving ardent spirits on any occasion.

Reformation of Drunkards.—More than 700 cases of reformation of habitual drunkards have come to the knowledge of the committee since the close of the last year, and there are doubtless several hundreds not known to them. These cases prove clearly that the reformation of the drunkard, so far from being hopeless, as was once generally believed, is not difficult.

A hospital, or retreat for inebriates, has been contemplated by the Medical Society of Connecticut, and one individual has offered to subscribe 500 dollars towards its erection.

Physicians.—No class of men have done more for the cause of temperance than our physicians, by their writings, and by their testimony publicly and privately given on numerous occasions, they have manifested their cordial and disinterested friendship. In the face of what are believed to be their pecuniary interests, they have solemnly denounced ardent spirits as productive of disease and death.

Jurists.—The testimony of our most eminent jurists, confirmed by that of Grand Juries and the wardens of our state prisons, shows the intimate connection of intemper-

ance with crimes of almost every class, and proves that the temperance reformation, if urged on to completion, will produce a wonderful change in our criminal institutions.

Electioneering.—The distribution of liquors at public elections is beginning to attract attention, and many persons have resolved not to vote for the candidates who practice it.

Licences.—The committee rely chiefly on a change of public sentiment to effect the temperance reformation, but think that legislation may expedite its progress, and express the hope that whatever can be done by memorializing Congress, or our state legislatures on this subject, may be done speedily.

Distilleries.—The committee have been informed of the stopping of more than 50 distilleries, principally since the last anniversary, some of them from principle and some from necessity; and have reason to believe that there are many more cases which have not come to their knowledge.

Decrease of sales.—A decrease in the quantity of ardent spirits sold, is reported in some towns of almost every state in the union, and the proportion of decrease varies from one fourth to nine tenths, and to *the whole*, indeed, in some places. A merchant in one of our principal towns recently wrote to a correspondent who inquired respecting the state of the liquor market: "The cold water societies rage to such an extent in this vicinity, at present, that our sales in former years would be no direct guide, to form any estimate for the season. The sales of all descriptions of liquors have fallen off at least *three fourths*." The factor of a house in France, which had sent for several years 5,000 pipes of brandy to this country, after inquiring of the merchants to whom he usually sold, could find none willing to purchase. "I don't know what it all means," he said; "I returned from — yesterday and sat down to dinner with 60 gentlemen, and 52 drank nothing but cold water." Another French factor, who was applied to for a brandy freight, replied "no, no, de debil is getting out of de Mericans—dey drink no more brandies."

Dealers giving up the business.—"Convictions of the moral turpitude of the traffic," say the committee, "are becoming distinct, impressive and solemn." More than 400 dealers in spirits have ceased to sell the article from conscientious scruples, besides others probably not known to the committee.

Military reviews.—Days of military review are far more orderly in many places than formerly. More than 50 regiments and smaller military bodies have voted to disuse ardent spirits on their days of parade.

Tracts, Newspapers, &c.—The most popular Temperance Tracts have been widely circulated in every part of the land. Editors of newspapers, with few exceptions, are friendly to the cause, and give it more or less space in their columns, and numerous gentlemen of education, talents, and influence, have delivered public addresses to large popular meetings, which have been afterwards printed and extensively read.

Much yet to be done.—The reformation is but just begun, while 400 traders have renounced the sale of spirits, not less than 40,000 continue the traffic. While there are a few towns in which no intoxicating liquors are sold, there are 8,000 towns, villages and cities, in which it may be freely purchased. While fifty distilleries have stopped, 10,000 continue their operations. While a few merchant ships are despatched without spirituous liquors, much remains to be done before the banner of temperance will float at the mast head of every American vessel, proclaiming to every port which it enters that we are the reformed and temperate nation.

The church must be purified.—The committee hope that they may see the time when every one that nameth the name of Christ, will show that "fruit of the spirit of Christ, Temperance;" and when the church will not have a single member engaged in the traffic in ardent spirits. They subscribe fully to the sentiment that *Christians cannot manufacture, sell, or use ardent spirits, without sin*, and think that the permanence of the reformation depends on the incorporation of this doctrine into the practical belief of the visible church.

Means to be used for completing the reformation.—The committee wish that the State Societies would appoint and support agents within their own bounds, the funds of the Parent Institution being entirely insufficient for the purpose. They wish that each Auxiliary would urge on

the work in the use of its own resources, and that an amicable rivalry may be excited among the State Societies, each determining to be first in delivering its territory from the king of the vices, and in saying with truth of its whole population that "they are rejoicing in the blessings of temperance."

"We take this view of the subject," say the committee "because there is more to be done, than can be done by this Society alone, without a million of dollars in its treasury; because our prosecution of the temperance enterprise alone, to its completion, would take more precious time than ought to be allowed to pass unimproved in the present favorable state of the public mind; and because, that in this work, honor alone is not the thing sought for, but the rescue of the nation from ruin."

Indian tribes and foreign nations.—The committee notice with pleasure that among several of the Indian tribes, Temperance Societies have been recently formed, and that remarkable changes of habits and numerous reformations from great profligacy, have been witnessed among these sons of the forest. The temperance reformation has also extended to Upper and Lower Canada, Nova Scotia, and New Brunswick; and even in England, Ireland, Scotland, and in some of the islands of the Pacific, there is a preparation for the extensive and successful prosecution of this enterprise.

In conclusion, the committee indulge the confident expectation that "this vice, which has made all nations drunk with its sorceries, is to become, like many others, the vice of comparatively a few; that the reformation so auspiciously commenced in our country, will be extended throughout the world; and that the time is to arrive, when men's minds, in the healthful and vigorous energy of temperance, shall be devoted to the pursuits which become immortals; be more easily accessible by the instructions of sound morals and of divine truth; and by those influences of the Spirit of God, which shall prepare them for the holy enjoyments of eternity."

From the New York Observer.

THE TEMPERANCE CAUSE IN ENGLAND.

Extract of a letter from a gentleman in Bristol, Eng. to his friend in this city.

BRISTOL, November 9, 1829.

Dear Sir—I rejoice to see the progress of Temperance Societies in the United States. It is a practical self-denial of the most beneficial tendency. It is no small honor to have taken the lead, and if your citizens will persevere in this important point of reformation, health, riches and honor will result in a period of time you may live to see. Great as these blessings are, greater will follow in their train. Sobriety will induce thoughtfulness—reflection will produce a thirst for knowledge—knowledge leads to wisdom—and true wisdom is piety—and piety centres in love to God, and love to man for God's sake.

If the population of the United States become generally a sober, moral, and religious people, there is no foreseeing the height to which its national prosperity may attain. Much as this is to be desired, it is comparatively as the dust of the balance, compared with the lead it will be enabled to take, in promoting the cause of the Redeemer throughout the world—the only important object of attainment, when viewed in the light of eternity.

Intemperance throws a withering blast over the blessings of Providence, and is opposed to all that is good, useful and praiseworthy among men. It is the bitter root from whence innumerable evils proceed; eradicate it out of your land, and it will be prepared to bring forth fruits unto holiness, and the reward will be life eternal, through Jesus Christ our Lord. Not only "on the bells of the horses," but on the ships will be written "Holiness unto the Lord."

Annexed I send you a table of the revenue collected during the last eight years in Great Britain on those poisonous beverages, which were principally paid by the classes commonly denominated poor. Its accuracy may be depended on, as it was procured for me from the treasury by one of our members of Par-

liament. Can you wonder at the distress you read of in our newspapers among our operatives and mechanics?

I have placed the table and all your publications on temperance in the hands of competent persons in London, with the hope that something will be attempted to slay this many-headed Hydra, which is ruining my country. The table presents only the duties collected, to which must be added the cost of the poisonous articles, for which we have not correct data at present; and which it will require time to collect.

Some years since, I accompanied an eminent and popular minister to a distant city, where he was engaged to preach. In the midst of an excellent and admirable sermon on Proverbs xxx. 4, he made a sudden pause, and as nearly as I can recollect related the following

ANECDOTE.

"In the seaport where I reside, I knew an industrious, thriving young merchant, whose principles and integrity were of that high order, that business flowed in on him from almost all quarters. Letters of introduction brought him, in rapid succession, visitors from various parts of the world. 'Given to hospitality,' his residence soon became similar to a tavern. As the master of the house, he thought it right to drink with his guests moderately. For some time no ill effects were perceptible; he was punctually at his counting-house, and despatched his commercial transactions with promptitude and regularity; but at length the habits of intemperance were formed, and the physician was called in. He told him he must refrain from wine and spirits. The merchant promised obedience, and was restored to health. The same cause soon produced similar, but more alarming effects. The physician again was instrumental in inducing health, but told him to beware of a third plunge. After some time he was sent for again; he told him he had warned him of the danger to which his life would be exposed if he had a third attack, and now all his fears were realized; he could not answer for the consequences: he prescribed for him and retired. Soon after, he seized a decanter of brandy, and filling a goblet with it, and another with water, said to his attendant, 'the doctor says I must die; now, if drinking the water would save me, and the brandy destroy me, I will drink while I can; here goes the brandy.' He soon closed his mortal career, leaving a lovely widow and beautiful children to struggle in this wilderness world."

After relating this anecdote, the minister took up his subject where he left off, and finished his sermon. At supper,—at the country minister's house, for whom he had preached,—I asked the Doctor what induced him to relate the anecdote, as it had no bearing on his sermon. He said he could not tell; he had not related it, or even thought of it, for years. It came into his mind suddenly, and he could not resist repeating it. The country minister said, it must have been an impulse from on high; for before him sat the very counterpart of the drunkard he had described—who is sacrificing health, reputation, wife and family to the same baneful propensity. To that individual, he hoped it would be a salutary and timely warning, and prayed that it might be sanctified to the salvation of his body and soul.

Lust and pride, the master sins of mankind, are hurrying millions to their eternal doom, where they may with Dives pray "for a drop of water to cool their tongues," and pray in vain. "O that men were wise, that they would consider their latter end." Then surely they would avoid "the lust of the flesh, the lust of the eye, and the pride of life;" and flee to the Saviour, who alone can save them from their baneful influence and impending ruin.

I remain, my dear sir,

Your faithful servant,

Revivals of Religion.

REVIVAL IN VIRGINIA.

Extract of a letter to the Editor of the Visitor and Telegraph from the Rev. Henry Smith, dated Rough Creek Church, Charlotte co. Dec. 12, 1829.

Early in August last, a pleasing attention was awakened upon the subject of religion among this people. Some two or three began to give evidence of a thorough work of grace. This interest was greatly increased by the abundant labors of Brother Douglass, who spent some five or six weeks with us. During his stay, *fourteen* individuals were received into the communion of this church on examination and two on certificate.—About a month afterwards, ten others were received on examination, and all of these were admitted by public covenant. In this accession, we reckon ten heads of families; and some of them the most intelligent and influential gentlemen in the bounds of the congregation. Rather an uncommon circumstance connected with this precious ingathering is, that of the persons received, a majority are males (14 males 10 females—2 females on certificate.) There are now eight others in the limits of this congregation, who, since the fourth Sabbath in October, have given evidence of a change of heart, but who have not as yet connected themselves with any branch of Christ's Church. When this work commenced, there were but seven praying families in the congregation; now there are sixteen. My limited knowledge of revivals does not furnish evidence of such an increase of moral power in the same number of new communicants in any church, where the increase has been no greater. The ages of the persons received, vary from the youth of about 14, to the gray headed father of about eighty.

With some two or three exceptions, the whole of the above mentioned individuals are either the children of pious parents who have been permitted to witness with their own eyes, the fulfilment of the covenant promises of the Great Head of the church, or of those who have finished their work on earth, and are now engaged in the service of the upper sanctuary. Here is abundant encouragement for the fourteen parents included in the above accession, as well as for all pious parents in all the churches in the land, to continue to plead the precious promises connected with the covenant which God has been pleased to institute with his own servants, and which has been so faithfully fulfilled on his part ever since its institution.

REVIVAL IN MONSON, (MASS.)

Extract of a letter to the Junior Editor of the Boston Recorder, dated Monson, Dec. 18, 1829.

REV. AND DEAR SIR—Near the middle of August, it was apparent to all, that God by his spirit was in the midst of us, of a truth, working for the glory of his name. From this time the work went forward with rapidity and power. During five weeks, there were ten hopeful conversions a week upon an average. The work commenced in the centre of the town. Here, within the bounds of the centre district, about

60 have been brought to embrace Christianity. The whole number in connexion with our meetings, who have expressed hope, is not far from 90. On the first Sabbath in this month, 60 were admitted to the communion of the church on profession of their faith. In the Baptist Society, on the west part of the town, I am informed that 15 or 16 have been brought into the kingdom.

Convictions were of short continuance, but deep and pungent. When the sinner, under the true sense of his lost and undone condition, cast himself upon the mercy of Christ, hope came like the dawn of the morning, which shineth more and more unto the perfect day; great humility, self-distrust, and sense of sin, mingled with peace of mind and lively affection for spiritual and holy things. Many of our first families have shared in the work; and the subjects of it are principally youth of both sexes. Of the 60 admitted to the church, 23 were young men.

About 35 of the number who give evidence of having passed from death unto life, were members of the Sabbath school and of the Bible class. One whole class of young ladies in the Sabbath school, consisting of 8, are now rejoicing in hope,

From the New York Observer.

MESSRS. EDITORS—Perceiving in your paper of Saturday, December 5th, an extract of a letter purporting to be from Portsmouth, N. H. in which there is a glowing account of an extensive and powerful revival, I take this opportunity to offer a few words of explanation. I attribute not to the writer of that letter any design of exaggeration, but as the extract would indicate to the public, the existence of a universal attention to religion in this, and the circumjacent towns; I am compelled to say that such an impression would be erroneous. In the Methodist society of Portsmouth, and as I am informed, among their people in some of the neighboring towns, there is a strong religious excitement, and there are crowded meetings; but among other denominations, who together constitute the great majority, there is a lamentable apathy and coldness. The vision of dry bones, would much more aptly apply to our condition, than the spiritual light and life of "the latter day glory."

A FRIEND TO GENUINE REVIVALS.

CHRISTIAN INTERCOURSE.

The following excellent rules for Associations and Conferences of Churches, and other public religious meetings, are recommended by the Christian Watchman.

1. Let the church which anticipates receiving the Association, be frequently and fervently in prayer for a blessing on the meeting, previous to the time.

2. Let them avoid unnecessary anxiety and profusion in making provision for their Christian guests, and be chiefly intent on the higher objects in view.

3. Let ministers and delegates make serious, prayerful, and persevering efforts to diffuse spiritual blessings through the families to which they repair, by directing conversation to the

most important subjects, avoiding that jesting which is not convenient, and embracing suitable opportunities to converse with the young, and lead such as are strangers to religion to feel its inestimable worth.

4. It should be the aim of delegates and visitors at these interesting seasons, to be particular in attending all the devotional meetings.

5. Interspersing prayer and praise, at suitable intervals, during the hours of business, would be a happy relief, and frequently might be especially appropriate, provided the services were brief.

6. Where circumstances render it convenient, a happy effect is produced by joining in celebrating the Lord's Supper, at the close of the session.

From the Connecticut Observer.

THE CHURCHES OF CONNECTICUT WILL ALL SOON BECOME TEMPERANCE SOCIETIES.

"They always have been," said neighbor H. as he took up your paper the other day; feeling that if my prediction proved true, he should soon be pinched in a corner. Strange Temperance Societies, I replied, which allow their members to sip every day, in private and in public, at the rum, brandy, or whiskey bottle, provided they never get fairly intoxicated. But this was his notion that Church-membership constituted a good man, and that the church would never take cognizance of any thing but genuine drunkenness. All I had written was, therefore, I found, lost upon him. He cared not for the resolutions of Synods and Conferences. He could take care of himself, be as pious as other men, and should never be excommunicated for drunkenness. And how many, thought I, are there, of the same stamp, in the church to which he belongs. I counted fifteen. Hopeless, hopeless church, I exclaimed; I will prophesy no more; for if every church in the state has the same number of leaden members, nothing can be done. But I considered who were on the other side. First, all the pastors. Second, all the deacons, of course. Third, several of the brethren, and these not the least prayerful, spiritual and persevering in every good work. Fourth, most of the females. "A little leaven," said I, "leaveneth the whole lump." Moral causes produce their effects with the same certainty as natural. Truth is powerful. God is a God hearing prayer. Hence my mind rested in the following results.

Frst, A total change in the churches on the common use of spirituous liquors, must and will take possession of the minds of these Pastors and Christians as what, at the present time, is, under God, to be effected.

Second, With this impression, they must and will make it a subject of special fasting and prayer.

Third, Ministers must and will bring it before their churches; calmly and prudently explain it; and fearlessly, powerfully, and perseveringly enforce it.

Fourth, The brethren, who accord with them, must and will hold up their hands; be as engaged to make converts in the church to the principle of total abstinence, as they are in revivals

for the conversion of sinners; and never rest while a single professor will disgrace his profession and impair his prayerfulness and holiness by strong drink.

Fifth, The sisters in the churches must and will be engaged in the same work. Female influence is powerful. The believing wife will gain the unbelieving husband. The younger-sisters will exert a happy influence on the younger brethren, who follow strong drink.

My heart revived. Connecticut, I know, will be saved. The time will come, hasten it, O Lord! when no person will be admitted to the churches or countenanced in them, but on the principle of TOTAL ABSTINENCE. A. I. T.

CRIME THE CONSEQUENCE OF IGNORANCE OF RELIGIOUS TRUTH.

The following extract is from the seventh report of the "Prison Discipline Society." It is part of a communication from the Rev. Mr. Brown, the worthy chaplain of Norwich castle. Its statement is enough to make every Christian blush, to learn that such a portion of ignorance should exist in any county of England; while it contains a most affecting appeal to the people of God, and to the friends of their country, to support the Home Missionary Society in all its various departments of evangelical labor. Probably the chaplain of every county gaol could furnish a similar report: and if so, how can we wonder at the increase of crime, with such an increase of population? "For the soul to be without knowledge it is not good," says an inspired writer, and how fearfully it is proved by the Norwich chaplain! May it be the means of awakening many to the inquiry, "What shall I render to the Lord for all his kindness?"

"I have ever been convinced, that ignorance is productive of crime; but nothing can so fully confirm that conviction, as an intimate knowledge of the inmates of a prison. From January, 1825, to March, 1826, 400 persons came under my examination. Of these, 173 could neither read nor write; twenty-eight merely knew the alphabet; forty-nine could read very imperfectly, so as not to be able to obtain any information by it; fifty-nine could read only; and ninety-nine could read and write. But this statement by no means presents the sum of ignorance in these persons. Nothing but actual investigation can render credible the gross ignorance that painfully comes under the observation of a chaplain in a gaol. Even among prisoners who have mechanically learned to read and write, there exists, generally speaking, a lamentable ignorance of moral and religious duties, and the awful sanctions of religion; and of the rest, they know as little of the very first principles of religion, as the wildest savage. And yet, the prisoners are generally willing to learn, and attentive to the instructions afforded them."—*Lond. Home Mis. Mag.*

INSTALLATION.—On Wensday, December 2, Rev. Francis Wood, formerly pastor in Barrington, R. I. was Installed pastor over the Congregational Church and Society in Willington, Conn. Sermon, by Rev. Thomas T. Waterman, of Providence, R. I.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—*Locke.*

From the Missionary Herald.

SANDWICH ISLANDS.

INFLUENCE OF CHRISTIANITY IN PROMOTING HONESTY.

Letter from Mr. Chamberlain, dated at Honolulu, 4th of April, 1829.

The following letter, recently received, presents some interesting facts respecting the change which has taken place in the moral character and habits of the people of the Islands; which change is ascribed by the people themselves to their knowledge and belief of the Gospel. The conscientiousness here manifested, in respect to taking the property of others, should be contrasted with the statements made on the same subject, during the first year or two after the establishment of the mission.

At an inquiry meeting not long since, where liberty was given for free conversation, a woman, whom we have known to be thoughtful for a considerable time, spake, and said she had a *manao* (thought) to disclose: it was a *mea hihia* (difficulty:) she did not know whether it was right or not to make it known, but it was one which occasioned her great anxiety. It was this: Two or three years ago, she had seen in a boat belonging to a ship, a certain thing which her heart coveted, and on account of her strong desire for it, she took it. Now this act was a source of grief and terror to her: what to do with the thing she did not know: she had sometimes thought of throwing it into the sea, to rid herself of it. She had committed many sins from her youth up, but there was no one thing that troubled her so much as this.—She made this statement with a great degree of seriousness and feeling. When she had finished, she was invited to bring the stolen article to the mission house, that such advice might there be given to her, as should seem proper. A few days after, she brought to the mission house a common water pail, which she delivered into the hand of one of the missionaries; and she was assured that inquiries should be made of some of the captains respecting the owner, and if he could be found, that it would be restored to him.

A few days ago, captain A. related an anecdote which interested him very much. I think it worth being mentioned, as it evinces, equally with the above, the power of conscience, and illustrates the beneficial effects of the Gospel of Christ where it is received in the love of it.—While the ship of Capt. A. was lying in Kekukua bay, this spring, a young man called on board in company with Mr. Ruggles. The captain had seen him before, and noticed now that he appeared somewhat shy and thoughtful.—Happening to be in the cabin with him, and no person present but Mr. Ruggles, the young man intimated that he had something to communi-

cate to Capt. A., and wished Mr. R. to express his words in English. When Capt. A. was at the Islands, on a former voyage, he had, he said, in a trade with him for some potatoes, wronged him out of the value of one barrel, at a time when potatoes were \$3 per barrel; and he now wished to make restitution. He presented \$3, which he wished the captain to receive. Capt. A. said he had no knowledge of the circumstance, nor had he ever any suspicion of the wrong, and refused to receive the compensation.

Capt. A. related another anecdote of a chief. The captain had paid him a sum of money in quarter-of-a-dollar pieces; of which there happened to be one quarter too many. The piece of money was returned with the word, that if the circumstance had happened before the introduction of the Gospel the mistake would not have been rectified. It may be remarked that both the chief and the young man spoken of above are members of the church established at Kaavaroa. I notice these few little facts, not because they are important in themselves, but to show that the Gospel here is producing its legitimate effects, to check vice and make men good, wise, and honest.

DEMAND FOR BOOKS.

A short time before writing the letter, Mr. Chamberlain had visited most of the stations on the Islands. He found a great demand for books at them all. The people were ready to give native cloth, fish, vegetables, and wood, in exchange for them; and it was expected that enough would be given in this manner to meet the cost of the paper printed.

Since my last letter, the Gospel of Luke has been completed, and it is now in progress of distribution. Many of the first sheets have been distributed, so that we shall be obliged to give out a large number of the last sheets separately. They are in good demand, even at this station, where books have been, till very recently, less sought than at most of the other stations. Since the year has commenced an increase of attention has become visible, not only to instruction in the schools, but to the preaching of the Gospel.

ENCOURAGING ATTENTION TO RELIGION.

Respecting the state of religion at the several stations visited by him, Mr. Chamberlain remarks—

At Honolulu, the Saturday evening inquiring meeting is well attended, and the number of scholars in the Sabbath schools is more than doubled. There are a considerable number of inquirers, and some of them of very hopeful appearance. On the second Sabbath in March four persons, who had been sometime previously propounded, were admitted to the church. We have had encouraging notices from Lahaina. On the first Sabbath in March, 13 persons were admitted to the church at that place.—

The last accounts from Hido mention the commencement of a religious excitement at that station. Several had obtained a hope.

In another letter, dated 3d of April, Mr. C. gives other interesting particulars respecting his visit to the stations.

We found the families in health and comfortable circumstances. It was very gratifying to us, on our arrival at Kaavaroa, to find a religious excitement among the people. The house of Mr. Ruggles is thronged with inquirers, not only from the people belonging to the neighborhood, but also from those residing at the distances of 10 or 15 miles. Some of them appear to be really anxious. Hopes were entertained of eight or ten, that they had been truly converted. I have seen nothing since I left America, that had more the appearance of a revival. The last accounts from the place are encouraging. At Kairua, also, there are a great many inquirers. I regret that I have neither time nor ability to give a history of my visit to the stations, that would at all do justice to the interest of it. If I can find time in the course of the season, I may write more particulars.

From a Philadelphia Report.

INFANT SCHOOL ANECDOTES.

The children are found reasoning among themselves, by the rule of conduct laid down in our schools: "Thus saith the Lord." In one instance, a teacher was obliged to break a promise she had made. One of the children, on returning home, mentioned it to her mother, saying: "I wonder whether our teacher remembers that liars will be turned into hell!"

A little boy reforming his father.—A Sunday school scholar, who had been compelled by his parents to spend a part of the Sabbath in collecting fruit to carry to market, was seen on a certain Sabbath to weep, and was unwilling to go into the field. His father called him to answer for his conduct. "Father," said the boy, "my teachers say that it is wicked to work on the Sabbath, and God says that we must remember the Sabbath day to keep it holy." The father seeing the sobs and hearing the sighs of the boy, said, "Well, you need not go to work, if the fruit all rots." His father has since indulged the hope, that he has himself become pious.—*Philadelphian.*

Another such story.—Another scholar belonged to a family, who kept an open shop on Sunday, for the purpose of selling spirits. As he could not bear to see the Sabbath thus profaned, he asked his teacher to call, and converse with his father about it. The teacher promised to call, but as he put off from time to time, the boy asked him if it was not wicked to sell things on the Sabbath. His father gave no answer. He still repeated the question, but his father was still silent. On the next Sabbath, however, he closed his shop, and has kept it closed ever since, on the Sabbath-day.—*Ib.*

ON THE SUPPOSED EXISTENCE OF THE TEN TRIBES.

The twelve tribes of the children of Israel are visible, and are constantly met with in our

daily walks, and I believe are spread over France, Holland, Germany, Poland, &c.; and that they are the remnants and actual descendants of the twelve tribes, I think Scripture renders sufficiently clear. At the birth of our Saviour, we read of one Anna, a prophetess of the tribe of Aser; Paul, the apostle, was of the tribe of Benjamin; Zacharias and his wife were of the tribe of Levi; Joseph and the Virgin Mary were of the tribe of Judah; and in the apostle Paul's eloquent address to Agrippa, there is this remarkable passage, Acts 27: 7—"Unto which promise *our twelve tribes*, instantly serving God day and night, hope to come." Surely there can be no doubt, therefore, but that some of each of the Ten Tribes availed themselves of the permission of Cyrus, and returned to the land of their forefathers. Again, there is an evident distinction in the forms used by the sacred historian relative to the Ten Tribes of Israel and the children of Judah. The former is designated "outcasts," the latter "dispersed."—Outcast, or cast out, the same term occurs in the Apocalypse, when Satan and his angels are cast out, that is, never more to be recognized in that character. The prophet Ezekiel foretells the distinction of the Ten Tribes of Israel and Judah should be abolished and for ever cease, and they should become one stick in the hand of the Lord. I assume that this prophecy is already fulfilled and accomplished; no modern Jew can now deduce his exact genealogy, or point with unerring precision to his particular tribe. Are we not then fully justified in concluding that the present known population of the Jews scattered over the continent and other parts, amounting in round numbers to upwards of four millions, contain in themselves the remnant of the twelve tribes, and therefore there is no necessity of supposing there exists any other vast and unknown body of the Jews but what we are well acquainted with in the present day?

Evang. Mag.

MATERNAL LOVE.

Who that has languished, even in advanced life, in sickness and despondency; who that has pined on a weary bed in the neglect and loneliness of a foreign land, but has thought on the mother 'that looked on his childhood,' that smoothed his pillow, and administered to his helplessness? Oh! there is an endearing tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if adversity overtake him, he will be dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world beside cast him off, she will be all the world to him.

Guilt is always jealous.
Government of the will is better than increase of knowledge.

Good preachers give fruits and not flowers.
Good actions are the best sacrifices.

Poetry.*From the N. E. Weekly Review***ON THE MARRIAGE OF THE DEAF AND DUMB.**

No word!—No sound!—and yet a solemn rite
Proceedeth, 'mid the festive lighted hall.
Hearts are in treaty—and the soul doth take
That oath, which unabsolved must stand, till death
With icy seal doth close the scroll of life.

—No word!—No sound!—But still yon holy man,
With strong and graceful gesture hath imposed
The irrevocable vow—and with meek prayer
Hath sent it to be register'd in heaven.

—Methinks this silence heavily doth brood
Upon the spirit.—Say, thou flower-crown'd bride,
What means the sigh that from thy ruby lip
Doth 'scape—as if to seek some element
That angels breathe?

Mute!—Mute!—'Tis passing strange!
Like necromancy all. And yet 'tis well:
For the deep trust with which a maiden casts
Her all of earth, perchance her all of heaven,
Into a mortal hand, the confidence
With which she turns in every thought to him,
Her more than brother, and her next to God,
Hath never yet been meted out in words,
Or weigh'd with language.

So, ye voiceless pair,
Pass on in hope. For ye may build as firm
Your silent altar in each other's hearts,
And catch the sunshine thro' the clouds of time
As cheerily as though the pomp of speech
Did herald forth the deed. And when ye dwell
Where flowers fade not, and death no treasured tie
Hath power to sever more, ye need not mourn
The ear sequestre and the tuneless tongue;
For there the eternal dialect of love
Is the free breath of every happy soul. H.

*Hartford, Oct. 30.***WEBSTER'S
DICTIONARY & SPELLING BOOK.**

The merits of Dr. WEBSTER's *American Dictionary of the English Language*, are very extensively acknowledged by that part of the community for whose immediate use it was designed. We regard it as a great improvement on all the works which have preceded it. The etymological department throws new and striking light on the history of language; the vocabulary is enlarged by the addition of many thousand words, comprising the technical words of science and the arts, words not found in other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss; the orthography of several classes of words, instead of following cumbersome and obsolete modes of spelling, is conformed to the present usage of the best writers; and the definitions have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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The value and success of that work will no doubt contribute towards securing for the *Elementary Spelling Book*, by the same author, a currency with the public, corresponding to that which its predecessor, the *American Spelling Book*, so long possessed. In this book, not only are the orthography and pronunciation, with perhaps here and there a disputable exception, conformed to the best modern usage; but, in addition to this improvement, the selection and classification of the spelling lessons—the adaptation of the reading lessons to the gradually expanding faculties of children—and the simplicity of the scheme for exhibiting the pronunciation of words, render this book, in our opinion, highly valuable for the purposes of elementary instruction.

It seems desirable that the children in this country should be instructed, if possible, in one form of orthography and pronunciation; and it is still more important that they should not be taught an antiquated orthography rarely seen in the books which they are afterwards to read.

Dr. Webster's Dictionaries and Spelling Books constitute a series of books for the purpose of instruction, which we hope, will find their way into all our schools. We use them ourselves, and we most cheerfully recommend them to the use of our fellow-citizens.

JEREMIAH DAY,
SIMEON BALDWIN,
DAVID DAGGETT,
SAMUEL MERWIN,
CLAUDIUS HERRICK,
BENJAMIN SILLIMAN,
HARRY CROSWELL,
WILLIAM BRISTOL,
NATHANIEL W. TAYLOR,
J. L. KINGSLEY,
CHAUNCEY A. GOODRICH,
LEONARD BACON,
DENISON OLMSTED.

*New-Haven, Dec. 4.***THE BIBLE.**

What can be the cause, that in hearing the gospel it is the scripture quoted which produces the whole scriptural effect? What can be the cause that when a sinner comes into deep troubles of conscience, it is no matter what his minister may say to him, unless he produces texts of scripture? What is the reason that old saints betake themselves to nothing but reading the scriptures? What can be the reason that at a death-bed a minister of the gospel depends on nothing else than texts of scripture? Go through the whole spiritual concerns of the whole human race, and put appropriate questions on each particular occurrence, and then tell me what can be the reason that we can produce no spiritual effect, no effect which we judge connected with salvation by any other instrument than the Bible.—Anon.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 12, 1830.

John Riley; C. S. Dunning; D. & J. Ames; Rufus Hoyt; Horace Janes; William Ray; J. Miller; N. B. Madero; Abel Peck; Rev. W. F. Vail.